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The principal facts disclosed by the investigations, of which the author gives a brief summary are : (1) the mixed race is more fertile than the pure stock, contrary to the opinion generally entertained regarding hybrid races ; (2) the statures of Indians and half-bloods show differences which are in favor of the half-bloods. The latter are almost invariably taller than the former, the difference being more pronounced among men than among women. The white parents of the mixed race are mostly of French extraction, and their statures are on an average shorter than those of the Indians ; (3) the facial measurements of the half-bloods are intermediate, the average value being nearer the typical Indian measurement, and remote from the white measurement ; (4) the half-blood has a narrower nose than that of the Indian, with thinner alæ ; (5) the measurements of length of head of the Ojibwa and métis show a gradual increase in length from the full-blood, through the three-quarter-blood to the half-blood.

*The Anthropology of the North American Indian.* FRANZ BOAS. Mem. Intern. Cong. Anthropol. (Chicago, 1894), 1893, pp. 37-49.

This is a concise account of the general results of the measurement of some 17,000 full-blood and half-breed Indians from all over the North American continent, with the exception of the Arctic coast and the Mackenzie basin. The facts brought out of greatest importance are : (1) The average number of children of Indian women is high, and therefore, the decrease in their numbers can only be explained by the fact that there exists a very high infant mortality ; (2) on an average the breadth of face of the Indian is 1 cm. more than that of the American white (the latter, however, is exceeding narrow, as compared with that of some Europeans) ; (3) on the whole, the North American Indians may be called a tall people ; (4) in the areas where deformation of the head has not obtained, Dr. Boas recognizes four well characterized types of skull which cannot be combined or considered as closely related ; (a) the mesaticephalic (index approximately 79) population of the whole Mississippi valley ; (2) the long-headed Eskimo of the eastern Arctic coast ; (3) the exceedingly short-headed types of the North Pacific coast, and in isolated spots further down the coast ; (4) the long-headed type of southern California. He is inclined to admit an early contact of the Eskimo and Micmacs to explain the low indices of the latter.

*Grundzüge der Anthropologie für höhere Lehranstalten, Lehrer-Seminare und Lehrer, sowie zur Selbstbelehrung für jedermann.* A. SPROCKHOFF. Revidiert durch Geh.-Rat Prof. Dr. Rud. Virchow in Berlin. *Der Körper des Menschen. Gliederung, Bau und Thätigkeit seiner Organe mit besonderer Berücksichtigung der Gesundheitslehre, sowie der Krankenpflege und der ersten Hilfe bei Unglücksfällen nach Prof. Dr. von Esmarch in Kiel. Zweite, vermehrte und verbesserte Auflage mit 153 instructiven Abbildungen.* Hannover, 1892, XXIX, 290, s., 80.

This is an excellent treatise—intended for use in the higher institutions of learning—on anthropology, in the narrower, physical and somatological sense of the term. Brief and clear expositions of the body and its members and organs, their anatomy, physiology and hygiene are given. There is besides a special section (s. 211-266) on the elements of hygiene, and the first procedures in case of sickness and accident. An appendix (s. 267-275) deals with psychic life. The book is provided with a good index and a glossary of scientific (Latin and Greek) anatomical and other terms with their equivalents in German. The ethnological portion of the book (s. 196-210), which is provided with the usual set of race portraits, is the least satisfactory part. The

American Indians are, as usual, classed as Mongols. For a German textbook, however, the work is a vast stride in advance.

*The Origin of Sacred Numbers.* D. G. BRINTON. Amer. Anthropol., Vol. VII (1894), pp. 168-173.

In this brief paper the author deals with "holy or sacred numbers as observed in the early civilizations, and among tribes living in what we call primitive conditions." His conclusions are: (1) The sacred numbers are preëminently 3 and 4, or derived from these; (2) these numbers represent contrasting or antithetic symbolic notions, and arise from wholly opposite mental perceptions; (3) the number 3 derives its sacredness from abstract subjective operations of the intelligence, and has its main application in the imaginary and non-phenomenal world; (4) the number 4 derives its sacredness from concrete and material relations from external perceptions, and has its application in the objective and phenomenal world; (5) the associations which attach sacredness to these numbers arise in the human mind of the same character everywhere and at all times, so that no theory of borrowing is needed to explain identities or similarities in this respect; (6) ethnic character, however, tends potently to develop especially the one or the other, either the abstract symbolism or the 3 and its derivatives, or the concrete symbolism of the 4 and its derivatives; and conversely the preponderant development of the one or the other of these reveals, with instructive precision, the ethnic character of tribes and nations. In the "three series," we have the various trinities of time, space, position; creation, preservation, destruction; birth, life, death; three worlds; divine triads—the trinities of Buddhism, Christianity, etc. Derived from 3 are 9 and 33, numbers of significance in Teutonic and Hindu mythology. In the "four series"—derived directly from the relations of the human body to the external world about it—we have the four cardinal points, Janus, the four-faced Roman year-god, and the world-wide occurrence of the number four in myth, ritual and ceremony. Derived from 4 are the numbers 7 and 13, sacred or tabu'd numbers in many lands and among many peoples—the 7 planets; the 7 "ancient spaces" of the Zuni Indians; the 7 caves of Aztec legend, etc.; the 13 islands of which the earth consists according to Hindu cosmogony; the 13 months of the North Asiatic and primitive Aryan solar year, etc.

As to ethnic facts, Dr. Brinton states that "the American and Mongolian races revere almost exclusively the "four series," for which also the ancient Babylonians had a decided preference; while triads and trilogies are Egyptian and Greek, Teutonic, Keltic, Slavonic, Indic. Dr. Brinton's paper is another valuable addition to the literature of anthropologic psychology.

*A Primer of Mayan Hieroglyphics.* D. G. BRINTON. (Publications of the University of Pennsylvania; Series in Philology, Literature and Archæology, Vol. III, No. 2), Boston, 1895, VI, 9-152. pp. 80.

The object of this primer is "with the greatest brevity to supply the learner with the elements necessary for a study of the native hieroglyphic writing of Central America," and Dr. Brinton is of all students of this, *the* problem of American archæology and linguistics, best qualified to perform such a task, combining as he does a terse and vigorous style with a directness of thought, and an instinctive grasp of the essentials of the subject under discussion, that are not often found among those who have treated of this *crux* of Americanists, the graphic system of the Mayas and their congeners in ancient Central America. After a brief introduction concerned with the general character of the Mayan hieroglyphics, the manuscripts and the various theories of interpretation, "alphabets" and "keys," that have been put forth from time to